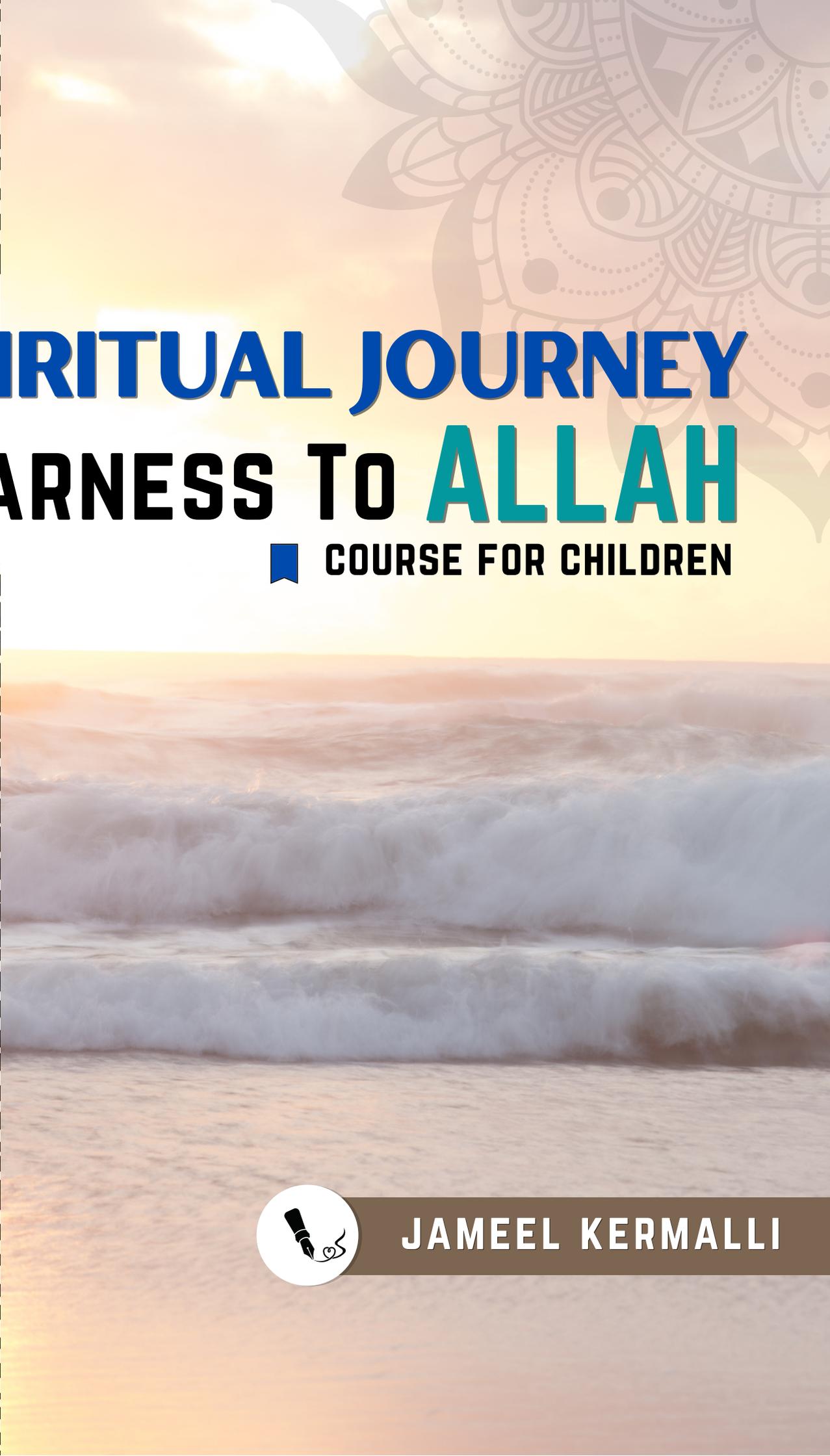


# **SPIRITUAL JOURNEY** **NEARNESS TO ALLAH**

 **COURSE FOR CHILDREN**



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# **INTRODUCTION**

The Religion al-Islam emphasizes all Muslims, men and women, to embark on a sacrificial journey towards The Merciful Allah (SWT). Most certainly, there is within all of us an inherent desire to attend to some spiritual matters and near The Absolute Truth. In this way we would intensify our relationship with The Almighty and gain proximity.

# **GOALS AND OBJECTIVES**

No doubt, the intention and initiation of this spiritual journey was implanted into our souls by none other than The All-Merciful Allah (SWT). Remembering Allah (SWT), cherishing the intimacy of solitude with The Absolute Perfection and Greatness is the ultimate end of the hopes of the mystics and the final destination of the journey of the spiritual travelers.

This course was developed to help Muslims prepare, embark and make progress in this journey towards Perfection and the materials are designed to be read through repeatedly in order to achieve maximum benefit.

# **ACKNOWLEDGMENTS**

This entire course was developed, and is a result of reading and researching many books in The Muslim World on this journey. Zahra Foundation takes no credit towards the development of this course. Books written by al-Khumeini (AR), al-Taba Tabai (AR), al-Mutahhari (AR), Shaykh Najm al-Din Kubra (AR), Shaykh Javad Maliki Tabrizi (AR), experiences of Shaykh Rajab Ali (AR) and Ayatullah Ibrahim Amini and so forth, have all been instrumental towards the development of this course. Most certainly, these revered personalities have attained such higher stages of Spiritual Perfection and their experiences have been well noted.

Together with the above, a number of books that have collected traditions of The Aimmah (AS) and The Prophet (S) on this journey were also helpful as these sacred 14 are The Masters of Spiritual Perfection and Allah (SWT) blessed these Perfect Souls with the highest possible understanding of this sacred journey towards The Unity of Allah.

[Introduction to the 25 Rules and General Rules as a pre-requisite to the course.](#) [A brief study on Worship, Gnosticism, Monotheism and Voluntary/Involuntary Journeys](#) also form part of the Introduction.

# The Spiritual Journey

## Self-Building and Self-Purification Program

### INTRODUCTION

The advice to all Muslims is to embark on a sacrificial journey towards The Merciful Allah (SWT). Undoubtedly, there is within us an inherent desire to attend to some spiritual matters and near The Absolute Truth. In this way we would intensify our relationship with The Almighty and gain proximity. According to scholars, the intention and initiation of this spiritual journey was implanted into our souls by none other than The All-Merciful Allah (SWT). Apparently, *remembering Allah (SWT), cherishing the intimacy of solitude with The Absolute Perfection and Greatness* is the ultimate end of the hopes of the mystics and the final destination of the journey of the spiritual travelers.

The Prophet of Islam - Muhammad (S) is the best physician of the souls, and it is also strongly evident that all Prophets (AS) and The Infallible Imams (AS) are teachers and physicians of human souls. However, the responsibility for treatment, refinement, and purification of our souls has been assigned upon our own shoulders. Although, The Prophets and The Infallible Aimmah (AS) have lectured and explained to us in detail about the diseases of the soul and their symptoms, issued relevant prescriptions for their treatments, so that one becomes familiar with these techniques and practice them on a daily basis.

Islam demands from its followers, simultaneous to living and fulfilling our social obligations, we should be aware about our spiritual requirements and therefore, should focus ourselves on self-building and self-refinement and achieve higher status in The Eyes of Allah.

Therefore, it is now apparent as to the reasons why God, The Almighty sent Divine Messengers especially for this purpose. The individual's outcome of this World and Hereafter therefore depends upon how much effort he or she makes for self-building and self-purification. According to al-Amini, *it is from this consideration that self-building is regarded something of such vital importance because it determines ones eventual destiny*. Further, Allah, in His Most Sublime Nature, gifted such personalities with highest moral characteristics so they are able to train us in a very effective manner.

The Prophet (S) has said,

I emphasize the importance of good morals for you because God - The Almighty has sent me especially for this purpose.

**Bihar al-Anwar vol. 69, page 375**

He further said,

I was appointed for The Prophethood so that I may accomplish the important task of moral perfection within human souls.

**al-Mustadarak, vol. 2, page 282**

al-Sadiq (AS) said,

God, The Almighty appointed Prophets with good morals; therefore, whoever discovers these virtues within himself should be thankful to God for this bounty; whoever lacks these virtues must pray, cry, and shed tears before God Almighty asking for such blessing.

**al-Mustadarak, vol. 2, page 283**

The Commander of All The Faithful, Imam Ali (AS) said,

Supposedly, if neither there was any desire for Paradise nor there was any fear of Hell, and also there would have not been any belief about the reward and punishment in The Next World; even then it would have been befitting to strive for moral perfection, because, good morals are the path towards prosperity and victory.

**al-Mustadarak, vol. 2, page 283**

al-Baqir (AS) continues,

The most perfect believers from the point of view of faith are the ones who excel in moral conduct.

**al-Kafi, vol. 2, page 99**

The Prophet (S) has further said in this regard,

There is nothing better than good moral conduct, which could be written on The "Letter of Deeds" on The Day of Resurrection.

**al-Kafi, vol. 2, page 99**

And,

My community will enter into Paradise mostly on the basis of piety and excellence in moral conduct.

**al-Kafi, vol. 2, page 100**

From the above narrations, we can safely say that he whose two days are the same (making no spiritual progress) is at loss. al-Hasan (AS) wonders about *the person who contemplates about his nutrition but he does not consider the food of his intellect. Thus, he avoids of what hurts him in his stomach, but he lets his mind to be filled with what destroys him.*

Allah, Most Sublime says,

He is indeed successful who causes (his self) to grow, and he is indeed a failure who stuns its growth.

**(Qur'an- Chapter 91, Verse 9 - 10)**

The most famous mystic poet of Iran, Hafiz-e-Shirazi has so beautifully summarized the wayfarer's (spiritual traveler) endeavors in his following statement,

I remained vigilant guarding the heart's premises every night, so that no alien thought (except my beloveds') could make its entry.

al-Husayn (AS) has said,

The one who lacked and missed You, what did he find? And what is it that he lacks, the one who finds You? Certainly, the one who got pleased & inclined towards other than You, came to nothingness (and is a failure).

This person who has attained such 'Spiritual Perfection' will then acknowledge Allah (SWT)'s presence wherever he turns.

As Allah (SWT) puts it,

In addition, wherever you turn your face, you will find The Face (His Presence) of Allah (SWT).  
**(Qur'an- Chapter 2, Verse 115)**

Allah (SWT) further states in Hadith al-Qudsi,

Neither (the vastness of) My Earth, nor (that of) My Heaven can contain Me. Indeed, it is the heart of the man of faith which can contain Me.

According to The Scholars of Mysticism, such richness and contentment will then pervade our hearts and souls that everything else (other than pleasing The Almighty) will become worthless in our eyes and we will become so spiritually accustomed to this new life.

Further, one can only maintain this spiritual journey towards his Lord through annihilation of the Self. Scholars have narrated and this tradition is quoted by Ayatullah Mutahhari (AR) that once a person was asked as to what he desired in this world. In reply he exclaimed,

I wish not to wish!

Ayatullah Mutahhari (AR) reports a tradition in al-Kafi that one day, The Prophet (S) saw a weak and lean young man whose color had turned pale, whose eyes were sunken and who could hardly balance himself and only with difficulty. When asked about his situation, the person replied,

It is my conviction that has grieved me, that keeps me awake during the night and that keeps me thirsty during the day (on account of fasting). It has made me oblivious of everything in the world. I see as if The Throne of Allah (SWT) was set up for the purpose of reckoning the deeds of the people who assembled in The Assembly square, and I being one of them. I see the dwellers of Paradise enjoying themselves and the dwellers of Hell undergoing punishment. It appears as if even now I was hearing the blasts of The Fire of Hell with my own ears.

Abdullah Ansari says,

You (humans) are immature in childhood, intoxicated in youth and weak in old age. Then when will you adore Allah (SWT)?

It would be paramount to quote here the famous sermon of Hammam from Nahjul-Balagha (Peak of Eloquence) explaining the qualities of pious and God-fearing persons. In this sermon The Commander of The Faithful, Imam Ali (AS) has explained what piety really means and what sort of human beings pious people are, describing the graphic details of their ways of living, thinking, praying, and dealings with other men. This narration is also an excellent summary of the 25 Rules and some exercises set forth by The Aimmah (AS) for a Self-Building and Self-Purification Program.

Hammam was one of the companions of Imam Ali (AS), a very pious and God-fearing man. He once asked Imam to explain at length the qualities of a pious person. He wanted the explanation to be so graphic and so vivid that he could get the picture of a pious man in his mind's eyes. Imam knew that Hammam had a very tender heart and was disinclined to explain piety in the way that Hammam had requested and evading the subject he replied,

Hammam! Fear God and do good deeds. Remember that God is always a companion of pious and good people!

But Hammam was not satisfied with this reply and wanted to hear something more. He pressed so much and others joined him and seconded his request that Imam reluctantly delivered the following sermon. After praising The Lord and praying Him to bless The Prophet (S), Imam Ali (AS) continued the sermon as follows,

When God created mankind He was not in need of their obedience and prayers, neither was He nervous of their disobedience. Because, disobedience or insubordination of men cannot harm Him, similar obedience of obedient people cannot do Him any good. He is beyond the reach of harm and benefit. After creating man He decided for him the variety of food which his body could absorb and assimilate, and the places which were congenial for him to live and to propagate. Among these human beings, excellent are those who are pious and who fear God.

They possess pre-eminence and excellence because they always speak truthfully, lightly and to the point, their way of living is based upon moderation, and their mode of dealing with other men is founded on their good will, fellow feeling and courtesy towards them. They deny themselves the things prohibited by God. They concentrate their minds upon knowledge of things which will bring them eternal bliss. They bear hardships and sufferings as happily as they enjoy comforts and pleasures. If God had not fixed the span of life for each one of them, their souls in desire of attaining His Heaven and out of fear of falling into His displeasure would not have stayed in their bodies for long.

They have visualized mentally The Glory of God in such a way that beyond him nothing in this world alarms, frightens or awes them. Everything other than His Might appears to them as insignificant and humble. They believe in The Heaven and its blessings like a person who has been there and has actually seen everything of The Heaven with his own eyes. Similarly, their faith in The Hell and its torments is as strong as that of a person who had passed through its sufferings. They feel that the tortures of The Hell are around them and very near to them.

The ways of worldly people make them sorry. They harm nobody. They do not indulge in excessive eating and pleasure seeking. Their wants are limited. Their wishes are few. They have accepted patiently sufferings and adversities in this mortal and transitory life for the sake of eternal bliss, which by The Grace of God proved for them a very profitable transaction. The vicious world desired their fellowship but they turned their faces away from it. It wanted to snare them, but they willingly accepted every trouble and discomfort to free themselves from its clutches.

Their nights they spend in carefully studying The Qur'an, because, of their weaknesses and short-comings, and try to find ways from this Holy Book for improvements of their minds. In the study of The Qur'an when they came across a passage describing The Heaven they feel highly attracted towards it and develop such a keen desire to reach it; that The Heaven with all its blessings is visualized by their minds, while a passage about The Hell frightens them and makes them feel as if they are seeing and hearing the raging fire and the groans and lamentations of those who are suffering the tortures of The Hell.

They spend the nights in praying before The Lord and requesting and beseeching Him to deliver them from The Hell. Days find them occupied with such works that clearly indicate their wisdom, depth of knowledge, virtuousness, and piety. Constant fasting, simple diet, avoidance of every aspect of luxury and regular hard work make them look lean and haggard, but they possess very sound and robust health.

When people hear them discussing various problems of life they often take them to be whimsical fanatic or even half-witted. But it is not so, they are not satisfied with the quality and quantity of the work done by them in the cause of religion and humanity. The more they work the less they feel satisfied. Having set up a very high standard of efficiency for their work they fell nervous that indolence may not make it impossible for them to attain those heights.

If anyone of them is praised for piety, virtuousness and the good deeds done by him, he does not like to be so complimented; he is afraid that such praise may not allure him towards vanity, self flattery, and self glorification. He says, I know my mind and my work more than others, and God knows much more than me. O Lord! Please do not hold me responsible for what they have said about me. You know very well that I did not instigate them for such praises. Please Lord! Grant me excellence far greater than what they complimented me for. And Lord! Please forgive those of my short-comings which they do not know.

You will find every pious person possessing the following attributes. He is resolute though tender-hearted and kind. He is unwavering in his convictions and beliefs. He is thirsty for knowledge. He forgives those who harmed him, fully knowing that they have wronged him. Even when owning wealth his ways of life are based upon moderation. His prayers are models of humility and submissiveness to God. Even when starving he will maintain his self-respect. He will bear sufferings patiently.

He will resort only to honest means of living. Leading others towards truth and justice, will give him pleasure. He disdains avarice and greed. Though he does good deeds all the time, yet he feels nervous of his shortcomings. Every night, he thanks God for having passed one more day under His Grace and Mercy. Every morning finds him starting the day with the prayers of The Lord. During nights he is cautious that he may not carelessly waste those hours in comfort and ease. He starts his days happy with the thought The Lord has given him another day to do his duty.

If his mind wishes for something unholy and impious he refuses to obey its dictates. He desires to achieve eternal bliss. Worldly pleasures do not interest him. His wisdom is mixed with patience. His deeds reciprocate his words (he does what he says). Inordinate desires do not trouble him. He has few defects in him. He is courteous to others. He possesses a contented mind. He eats little, he does not harm anybody. He is easy to be pleased. He is strong in his faith. His passions are dead. His temper is controlled.

People expect good out of him and consider themselves immune from his harm. Even if he is found among godless people his name will be written in the list of Godly persons. If he is in company of those who always remember God, naturally his name will not be included amongst those who forget Him. He forgives those who harm him. He helps those who have forsaken him and have refused to help him. He is kind to those who have been cruel to him. He does good to those who do evil to him. He never indulges in loose talks.

He has no vice in him, and his good qualities are outstanding, noticeable, and prominent, when facing dangers and disasters he is calm and undisturbed. In sufferings and calamities he is patient and hopeful. In prosperity he is thankful to God. He would not harm his worst enemy. He will never commit a sin even for the sake of his best friend.

Before anybody has to bear testimony to his fault he accepts and owns it. He never misappropriates anything entrusted to him. He never forgets what he has been told. He does not slander anybody. He does not harm his neighbors. When misfortunes befall any person he does not blame him, neither is he happy at the losses of others. He neither goes astray from the right path nor follows a wrong one. His silence does not indicate his moroseness nor his laughter is loud and boisterous.

He bears persecution patiently and God punishes his oppressor. He is hard to himself and very lenient to others. He bears hardships in this life to attain eternal comfort and peace. He never wrongs a fellow being. If he avoids anybody it is to retain his piety and uprightness. If he forms contract with anybody it is on account of his kindness and clemency. He does not avoid anybody because of his pride and vanity, and he does not mix with others with ulterior motives of hypocrisy, pretense, and vile.

**Nahjul-Balagha, Sermon 19**

The narrator says that Hammam was hearing the sermon very attentively, and when Imam reached the above passage, Hammam fainted and died during the faint. Seeing this Imam said,

By God, I was hesitating to all this to Hammam because of this very reason. Effective advises on minds ready to receive them often bring almost similar result.

**A Brief Note on Sincerity**

Evidently, this Journey has to be made ONLY for the sake of Allah, and sincerity (Ikhlāas) is the main goal of every Spiritual Journalist.

According to The Aimmah (AS),

To persevere in an action until it becomes sincere is more difficult than (performing) the action itself, and sincerity of action lies in this that you should not desire anyone to praise you for it except God Almighty, and intention supersedes action. Lo, verily, intention is action itself.

Say, everyone acts in accordance with his intention.  
**(Qur'an- Chapter 17, Verse 84)**

al-Baqir (AS) has said,

Perseverance in an action is more difficult than the act itself.

He was asked as to what is meant by perseverance in action? He replied,

A man does some kindness to a relative or expends something for the sake of God, Who is One and has no partner. Thereupon the reward of a good deed performed secretly is written for him. Later, he mentions it to someone and that which was written earlier is wiped out and instead the reward of a good deed performed openly is written for him. Later, when he makes a mention of it again, the vice of Riya is written for him (instead of the reward written earlier).

al-Sadiq (AS) has remarked,

Pure heart is one that meets its Lord in a state in which there is none in it except Him. Then he added every heart in which there is shirk or doubt shall fail. Indeed, He has meant by it (the purity of heart) nothing except abstinence concerning the world so that their hearts may be made ready for The Hereafter.

The honorable Gnostic and the wise wayfarer, Khwajah Abdullah al-Ansari (AR) says,

Ikhlaas means purging action of all impurities.

And the impurity mentioned here is a general one, including both that which arises from the desire to please one and other creatures. It is narrated from the great Sheikh Bahai that the people of the heart have offered various definitions for it. It has been said,

(Ikhlaas means) keeping action free from other-than-God having a role in it; that the performer of an action should not desire any reward for it in The World and The Hereafter.

The following tradition is a conversation between al-Kadhim (AS), and one of his faithful disciples, Hisham, son of al-Hakam (AR) and is another wonderful summary of the 25 stages that are going to be discussed later. Apparently, Hisham was popular for his exceptional ability in debate with the polytheists and the members of the heretical groups.

Hisham, son of al-Hakam (AR) narrates that al-Kadhim (AS) (The 7<sup>th</sup> Imam (AS) addressed him saying,

O' Hisham! Almighty Allah has given glad tidings to the people of reason and understanding to this effect,

Glad tidings unto My servants! Those who hear the sayings and follow the best of it. Those are whom Allah has guided and those who are the possessors of understanding minds.

**(Qur'an- Chapter 39, Verse 17-18)**

O' Hisham! It is through reason and understanding that Allah (SWT) has completed evidence of proof (in respect of Himself and His religion) for mankind. He has helped His Prophets and His Messengers by endowing them with the gift of eloquence and guided them to comprehend His overlordship through reason and understanding. As He says,

And your Lord is one Allah. There is no Allah but Him, The All-Merciful, The Compassionate. Surely in the creation of The Heavens and The Earth, and the alteration of night and day and the ship that runs in sea with profit to men, and the water Allah sends down from Heaven by which He revives the earth after its death, and His scattering abroad in it all kinds of crawling creatures, and the turning about of the winds and the clouds suspended between The Heaven and The Earth - Surely there are signs for the people of understanding.

**(Qur'an- Chapter 2, Verse 163-164)**

O' Hisham! Remember that reason is in alliance with knowledge. As Allah (SWT) has said,

And those examples we strike for people, but none comprehends them except those who have knowledge.

**(Qur'an- Chapter 29, verse 43)**

O' Hisham! Almighty Allah has said in His Book,

Surely in that there is a reminder to him who has a heart.  
**(Qur'an- Chapter 50, Verse 37)**

'Heart' means reason. And Allah (SWT) has further said,

Indeed we gave Wisdom to Luqman.  
**(Qur'an- Chapter 31, Verse 12)**

Wisdom means (the capacity of) understanding and reasoning.

O' Hisham! Luqman (AS) The Sage, counseled his son, 'If you bow before The Truth and The Inevitable, you will be the most wise among people, since a wise man treats himself as little before The Truth and The Inevitable. O' My Son! This world is like an unfathomable ocean in which many people have drowned. Make, therefore, the fear of Allah (SWT) as your boat in this ocean, your faith as the main plank of the boat, the reliance of Allah (SWT) as its sails, the reason as its power, the knowledge as its captain, and patience as its anchor.

O' Hisham! Everything has its indicator. Man's thoughtfulness is the hall-mark of his reason. The symbol of thoughtfulness is silence. Everything has its climax and the climax of reason is humility (before Allah (SWT)'s commands). It is enough to prove you are ignorant and unwise if you do what Allah (SWT) has prohibited.

O' Hisham! Almighty Allah (SWT) has mentioned about the people of reason in high terms, and has adorned them with the finest ornaments as per His own words,

He gives wisdom to whomsoever He wills, and whoever is given the wisdom, has been given much good; yet none will grasp the message but the possessors of understanding minds.

**(Qur'an- Chapter 2, Verse 269)**

And those who rooted firmly in knowledge say, 'We believe in it. All is from our Lord.' Yet none remembers, but the men who possess minds.

**(Qur'an- Chapter 3, Verse 7)**

What? Is he who knows what has been sent down to you from your Lord is The Truth, like him who is blind (void of knowledge)? Only the possessors of understanding minds will remember.

**(Qur'an- Chapter 13, Verse 19)**

(O Muhammad (S) A book We have sent down to you, blessed, that the people of understanding may ponder its signs and so remember.

**(Qur'an- Chapter 38, Verse 29)**

al-Kadhim (AS) continued by saying,

O' Hisham! Allah (SWT) has appointed His Prophets and Messengers (peace be upon them) to make people wise and mindful of Allah (SWT). The more they accept and believe in these messengers, the greater is their Allah (SWT)s' consciousness. The wisest among men is he who knows about Allah (SWT) most. He who is perfect in his reasoning enjoys the highest status among people in this life and the life of Hereafter.

O' Hisham! Allah (SWT) has given two proofs for the guidance of mankind - the explicit/external, and the implicit/internal. The explicit/external proof is in the form of Prophets, Messengers, and The Imams (divinely appointed guides, peace be on all of them). And the implicit/internal proof is in the form of reasoning and understanding.

O' Hisham! A man of reason does not let his lawful occupations prevent him from thanking Allah (SWT), nor does the attraction of unlawful acts wear out his patience.

O' Hisham! One who allows three things to be dominated by another set of three things, has actually destroyed his reason. The first thing is to allow the reason to be dominated by excessive hopes and expectations. The second thing is to allow the highest of wisdom to be dominated by excessive utterances. The third thing is to allow his admonition light to be extinguished/dominated by carnal desires. And the one who destroys his reason (by doing the above three) also destroys both his worldly life and his faith.

O' Hisham! Truth is a sign of obeying Allah (i.e. truth leads to obedience to Allah (SWT)). And there is no salvation except through obedience to Allah (SWT). Obedience to Him can only be performed by means of knowledge. And knowledge is a matter of acquisition, and this acquisition is only through reason and intellect. And there can be no knowledge except through the learned in divinity. And the consciousness of knowledge is through reason and intellect.

O' Hisham! Virtuous conduct of a learned man, though limited, is acceptable (to Allah (SWT) at many times of its value. On the contrary, virtuous conduct of a greedy, lustful, and ignorant person is totally rejected.

O' Hisham! Limited material possessions for a man with sound wisdom are perfectly acceptable to him. Whereas unlimited wealth for a man with little wisdom is not at all accepted to him; and this is why such people have actually earned profit of the trade of their life in this world. i.e. they will have no share of profit in hereafter.

O' Hisham! Lo! A man of reason pondered over the world and its people. He realized that he could not get the success in worldly life without hard struggle. Then he pondered over the life of Hereafter and again realized that the success in the life of Hereafter would not also be secured without hard struggle. Thereupon, the man of reason decided in favor of the struggle which brought eternal success, as compared with the temporary one of the worldly life.

O' Hisham! The wise people remain detached from the worldly possessions and its attractions, and they remain attached to the life of Hereafter. It is because they have realized that the world attracts/lures and is lured; and the life of Hereafter lures and is lured. However, the world itself runs after the man who struggles for the life of Hereafter to the extent that he receives in full the share, which has been allotted to him for this worldly life.

On the contrary, the one who spends his life and struggles for the worldly gains will continue until the life of Hereafter demands its own share in the form of death. It is then that he realizes that he is the loser of both, this life and The Hereafter.

O' Hisham! Whoever seeks comfort without wealth, and relief free from jealousy, and security for his faith, must implore Allah (SWT) from the bottom of his heart for making his reason perfect.

O' Hisham! The Almighty Allah (SWT) has related about a group of virtuous people who used to pray,

Our Lord! Let not our hearts deviate after You have guided us, and grant us mercy from Your Own Presence. For surely You are The Provider of Bounties without measure.

**(Qur'an- Chapter 3, Verse 8)**

In offering this prayer, they realized that human hearts could be deflected and could lend towards blindness and lowness. Secondly, they also understood that those who do not seek guidance and reason from Allah (SWT) are the people who are not afraid of God's punishments at all. And whoever is deprived of reason by Allah (SWT), can never be firm and steady in Allah (SWT), in a way as to enable him to realize The Truth of Allah (SWT) in his own heart. No one can reach this stage unless his deeds corroborate his words. Allah, The Almighty, never guides the inside of reason, except what comes out of it through deeds and the words.

O' Hisham! The Commander of Believers, Ali (AS) used to say, 'Of signs of a man of reason, one is that he has got three qualities, He replies only when he is questioned, he speaks when all others fail, and advises what is suitable for the good of the person (who is talking to).'

One who has none of these three qualities is stupid. The Commander of Believers (AS) further added, 'No one should preside over a meeting except when he possesses either all the three or at least one of the above qualities. If a person presides over a meeting without having all or (at least) one of the above three qualities, he is just stupid.'

O' Hisham! The Commander of Believers (Imam Ali (AS), used to say, 'Of all the observance and devotions offered to Allah (SWT), the best one is of and by (the people of) reason. Reason of a person does not reach perfection unless it possesses some specific characteristics. The characteristics (of a perfect reason) is that,

- (1) It gives immunity against disbelief and evil.
- (2) Virtue and true guidance is expected to follow from such a man (of reason).

- (3) He exhausts his excessive wealth in good deeds.
- (4) He protects himself from irresponsible gossips.
- (5) His share in the worldly life amounts to what is needed for his existence.
- (6) He is never fed up with knowledge throughout his life.
- (7) Humiliation in pursuit of (belief, obedience and favor of) Allah (SWT) is dearer to him than any honor in pursuit of things other than Allah (SWT).
- (8) Humbleness is dearer to him than dignity.
- (9) He regards the little good of others to him as much, and regards any good from him to others as little.
- 10) He regards people better than himself, and regards himself in his heart as of little consequence.

And this is the climax!

O' Hisham! He who has no generosity, has no religion; and he who has no reason has no generosity. The greatest man is he who never deems himself equal in value to the worldly life. Verily! There is no lower price for your bodies except to be sold in exchange for Paradise. Hence do not sell it for anything less than that.

O' Hisham! Allah (SWT) has condemned majority as criterion of truth with the words,

And if you obey the majority of those on earth, they will lead you astray from the path of Allah.

**(Qur'an- Chapter 6, Verse 116)**

And if you ask them, 'Who created The Heavens and The Earth?' Certainly, they will say, 'Allah.' Say, 'All praise belongs to Allah,' No! But the majority of them have no knowledge.

**(Qur'an- Chapter 31, Verse 25)**

And if you ask them, 'Who sends down water from Heaven thereby revives The Earth after its death?' Certainly, they will say, 'Allah.' Say, 'All praise be to Allah,' No! But most of them have no understanding.

**(Qur'an- Chapter 29, Verse 63)**

and He said,

But most of them do not know.

**(Qur'an- Chapter 6, Verse 37)**

and He said,

And most of them have no understanding.

**(Qur'an- Chapter 5, Verse 103)**

and He said,

But most of them are not thankful.

**(Qur'an- Chapter 10, Verse 60)**

O' Hisham! On the contrary, Allah (SWT) has praised the minority, by saying,

Few of My servants are thankful.  
**(Qur'an- Chapter 34, Verse 13)**

and He also said,

And how few they are!  
**(Qur'an- Chapter 38, Verse 24)**

and He said,

And those who believed, and they did not believe in him (Nuh (AS) but a few.  
**(Qur'an- Chapter 11, Verse 40)**

## GENERAL RULES

According to Spiritual Journalist – **Shaykh Najm al-Din Kubra**, this journey towards Allah requires observance of certain rules, some of which are related to the outward and certain others to the inward.

The OUTWARD rules are ten and as follows:-

The FIRST principle is that the journalist should give up material possessions and means and detach himself from worldly engagements. He should serve Allah alone.

The SECOND principle consists of seclusion and detachment from people, especially from everyone who hinders one from approaching God.

The THIRD principle is that the wayfarer should protect his bodily organs from what is abominable to his Lord, Master and Creator, Allah. Some Scholars have said to an extent,

One's speech should be in remembrance of God, one's silence should be an effort to contemplate, and one's looking at things should be for deriving a lesson.

The wayfarer should also protect his stomach from unlawful and suspect foods and drinks; and in the case of lawful things, he should not consume greedily, lustfully in a state of being oblivious of God; rather, while eating food he should be awake and aware of God's presence. In the same way, he should protect his feet and hands as well as his sexual organs from what is unlawful and abominable.

The FOURTH principle is to fight against one's urges in desiring good food, good drink, good clothing, and sensuous acts.

The FIFTH principle is to seek out a wise leader so one can guide himself or herself on the path of attaining perfection. The wayfarer would be unaware of so many things – thoughts and actions, which might hinder progress towards spiritual perfection, and even if he were aware, he would not know how to cure these problems.

The SIXTH principle is to make certain that all obligatory acts in Islam, and as set by Allah are done and on its time, and one hardly focuses on the recommended and leaves out the obligatory. It is said that *remembrance of Allah is the key to the hidden world and the lamp of the inner world. Without this key, one cannot enter a house and without a lamp, a dark house is not illuminated. Hence, we remember God in the way a lover remembers his beloved, and the remembrance must never leave him.*

The SEVENTH principle is to keep constant fast, for this act signifies opposition to and suppression of the carnal self, which is the root cause of all evil.

The EIGHTH principle is cleanliness, and taking care of bodily cleanness. Cleanness is the weapon of a believer and it evokes inner enlightenment. The Prophet (S) said,

Wudhu (ablution) performed on Wudhu shall be as light upon light on  
The Judgment Day.

The NINTH principle is to stay awake, keep vigil in nights, and perform the nightly prayer and supplications.

The TENTH and last principle for the journalist is that he should work hard and struggle to get lawful means of livelihood and earn in a lawful manner.

The scholar (al-Amini) who has reached such higher stages of Spiritual Perfection says,

Moreover, The Prophet (S) said, "After the obligatory duties, it is obligatory to seek lawful livelihood"; that is, after the duty of faith it is the most obligatory of one's obligations. The lawful earning makes the inner being illuminated and unlawful earning darkens the heart.

The 'Urafa (people of higher level of understanding) have said, whoever is nourished by lawfully earned things for forty days, God will illuminate his heart. In case the lawful is not available due to the prevailing dubious character of that which is earned, he should eat that which is less susceptible to doubt, and that too is to be taken according to one's minimum necessity and not to one's need and satiation. If the seeker acts with negligence in this regard, he will not be in a position to benefit from the fruits of the tree of Gnosticism.

The author of the treatise (may God have mercy upon him) says, a disciple should not, even in the days of hardship and need, take even a grain of sesame that is doubtful, to say nothing of taking such a thing during normal and easier circumstances. The root cause of corruption of the world's people is their carelessness regarding this matter, as well as their lack of abstinence from unlawful and doubtful food. The Messenger of God (S) said, "The criteria of religion are piety and fear of God, and faith is corrupted because of greediness."

The INWARD ten rules are as follows:-

FIRST is keeping watch over the self (Nafs). That is, the wayfarer should always keep vigil over his heart. He should not neglect it even for a moment, for otherwise he would succumb to his carnal desires and satanic temptations. He should consider himself as being watched by God, as He has said,

...Surely, Allah has been a watcher over you.  
(Qur'an – Chapter 4, Verse 1)

The Prophet (S) said,

God watches your heart and acts, not your apparent behavior and worldly belongings.

SECOND is the expression of humility, poverty and abasement before The Lord of The World. Ba Yazid (may Allah hallow his mighty soul) said that a voice called me from within and said,

"O' Ba Yazid! There are many servants in Our Service. So if you seek Us, bring humility and neediness."

Ba Yazid further said,

"You know for certain that you are in a crying need of your Lord at every hour on many counts; so you are needful of His Guiding Light as well as His Merciful Glance, Guidance and His Sustenance at every moment. Moreover, you are in need of Him at the time of death so that The Light of Islam and its knowledge are intact in your heart.

In the grave, too, you are in need of Him so that you successfully answer the questions asked by Nakir and Munkar. It is He Who will be your friend in the terrors of the grave. The greatest of all of your needs is your dependence on Him in The Day of Judgement, The Day of Regret and Remorse. This is so that God, The Exalted, may make your face luminous, conceal your blemishes (with His Mercy) and enhance the weight and worth of your good works in His Balance (Mizan). This is also because He may facilitate the clearance of your account and put the book of your deeds in your right hand, that He may keep you firm on The Path and save you from Hell-Fire and lead you towards paradise. His highest generosity and the most excellent favor is to bless you with His beatific vision."

These are your essential needs with regard to your Master in this world and the other world. Hence, your expression of poverty and humility before God should be according to your real poverty and need.

The THIRD principle is repentance and penitence before God, in all conditions of hardship and affluence, comfort and calamity. Referring to The Prophet Suleiman (AS), God said, "He was a good servant, because he was penitent." God said the same thing about the Prophet Ayub (AS). Prophet Suleiman (AS) saw his Benefactor in His bounties and Prophet Ayub (AS) saw The One who tries in His Trials. Neither did the bounties enjoyed by the former blur his vision of The Provider, nor the hardship or tribulations of the latter veil his sight from seeing The Hand of their Sender. In both the cases, they attributed all that happened to The Lord.

The FOURTH principle is surrender to The Command of God, The Exalted. Taslim means to surrender to God both with the heart and the body, both of which are under His ownership. To surrender a property to its owner is an essential condition (of submission). The owner has the right to control his property and dispose it in any way He deems proper. It is up to Him whether He honors or disgraces His slave, breathes life in him or kills him, causes sickness or bestows health on him, makes him rich or poor.

Hence, it is required of a wayfarer not to raise any objection against His Will. He should not complain overtly or covertly, for the protest against the real owner is absurd and in violation of all norms. Complaint against The Lord by someone who claims to be his slave and lover is a shortcoming in one's love, servitude and devotion.

The FIFTH principle is Ridha (Acquiescence), i.e. accepting Divine Dispensations without questioning though they be bitter. The common believers take recourse in patience when a calamity befalls. However, the state of the elect in a similar situation is that of Ridha.

The difference between Sabr and Ridha is that the patient person, by virtue of his faith, faces calamity with forbearance; his faith remains unshaken and he does not get disturbed in times of calamity; he will not deviate from the path of servitude, howsoever great and unbearable the calamity should be but his heart resents the calamity. However, the acquiescent person (Radhi) is the one whose heart is always in the state of acquiescence and happiness. Calamity and affluence do not affect him, for whatever he receives (from God); he considers it as a gift from a friend. He enjoys hardships inflicted upon him by his Beloved and Friend with the same pleasure as others enjoy favors.

The SIXTH principle is permanent grief (Huzn). The Prophet (S) said, "God loves every grieving heart." Regarding The Prophet's attributes, he was always in the state of contemplation and grief. According to the people of higher understanding, every heart, which is devoid of grief, is nothing but clay. How can a believer manage to be cheerful while he does not know what was written by the pen of pre-eternity about his fate, whether it is felicity or wretchedness.

In addition, he is unaware of his end, for he does not know what he will earn tomorrow (in the way of virtue or vice). He does not know whether God will accept his obedience or not, and whether his sins pardoned or not.

Shaykh Abul-Hasan al-Kharqani was among the people of grief. One day he was asked the reason of the grief of the great mystics. He replied that the reason is that they want to know God, as He deserves to be known. That is impossible. No one can know God, as He deserves to be known.

The SEVENTH principle is to have good faith in God, The Exalted. In addition, He said in a sacred tradition (Hadith al-Qudsi)

I treat My servant in accordance with his opinion of Me, so let him have whatever opinion he has.

Therefore, it is necessary for a servant of God to have good faith in God or a favorable opinion of Him. One reaches this sacred state because of discerning The Attributes of Beauty of God, comprising Generosity, Mercifulness, Magnanimity, and the vastness of His Forgiveness. Whoever mistrusts God or has an unfavorable opinion of his Lord and loses hope in His Mercy, he considers his vices and sins bigger than the capacity of God's Generosity and Mercy, these amounts to ascribing defect and shortcoming to God.

The EIGHTH rule is that one should not consider himself of herself out of reach of God's Devising. As God has said,

Are they then secure from Allah's scheme? None deem himself secure  
from Allah's scheme save the losers.  
(Qur'an – Chapter 7, Verse 99)

Further, He has said,

The erudite among His bondmen only fear Allah....  
(Qur'an – Chapter 35, Verse 28)

This fear and awe is produced in one who contemplates God's attributes of Magnificence and Wrath. For, in the same way as God is attributed with the qualities of Generosity and Mercifulness, He is attributed with Wrathfulness and Power as well. God, The Exalted, has said,

Surely, I shall fill The Hell with the Jinn and Humankind together.  
(Qur'an – Chapter 11, Verse 119)

It is said in a tradition that God, The Exalted, will say to Adam (A): "Arise and throw them into The Hell-Fire!" Adam will ask, "How many?" The reply would be, "Nine-hundred-and-ninety out of every thousand". Then how can a slave with his burden of sins avoid being fearsome of Divine Wrath and Might after having been aware of it?

The NINTH principle is love. In this regard, God has said,

...He loves them, and they love Him...  
(Qur'an – Chapter 5, Verse 54)

Love is the essence of all stations and by means of which the slave of God progresses toward The Lord of The Heaven and The Earth, and by virtue of which he will attain to the higher degrees of the journey. Love is the fruit of the knowledge of The Beautiful Names of God. No one possesses beauty (which is his own) in the world except God. Whatever beauty and perfection is seen in the creatures is, in fact, a particle of the sun of His Beauty, a drop from the oceans of His Perfection.

If you consider beauty and perfection confined to material forms and worldly things, know that you are imprisoned within the world of (corporeal) form and deprived of observing the reality. For, the real beauty and rational perfection are found in the essence of a being that possesses power and life, has the attributes of generosity, benevolence, forbearance, and is devoid of any shortcoming and defect. It is due to this reason that all love the generous, the noble, and the wise.

Similarly, the warrior and the courageous are loved due to their might, and the learned and the pious are respected due to their honesty and purity. You know that each one of these attributes of glory and beauty are inherent in The Divine Essence, which possesses them infinitely and eternally.

However, beings other than God possess a beauty and perfection that is limited, reckonable, accidental, finite and mortal. Even such attributes are borrowed from The Divine Ocean of Bounty and Beneficence. Hence, none except God deserves to be loved in the real sense, for every form of beauty is derived from Him. Therefore, everyone who loves something other than God is surely blind to The Beauty of God.

The TENTH principle is to give up reliance on one's will and freedom and to take up trust in The Omnipotent Lord of The World. God has said,

Allah coins a similitude: (on the one hand) a slave who has control of nothing, and (on the other hand) one on whom We have bestowed a fair provision from Us, and he spends them secretly and openly. Are they equal? ....  
(Qur'an – Chapter 16, Verse 75)

Therefore, a slave has nothing to do with freedom, for freedom suits those who are free. In addition, the 'Urafa have said, if a seeker has a single desire, it means that his vision is obstructed by veils. They have also said that this (desire) is the greatest of veils. Hence, even the desire of union with God is the darkest of all veils. So when even the desire of proximity to God is considered the greatest veil, what is to be said about the condition of one who is plunged in sensual desires and mundane enticements? Thus, it is essential for a seeker to be like the corpse in the hands of the bathers, so that he may attain communion with The Truth. Every desire takes one away from God.

The above-mentioned principles are most important for inner perfection with which a Salik (spiritual traveler) should adorn his self (Nafs) in order to be admitted-into the proximity of God. Otherwise, his sincerity and aspiration will be deemed false; his love will be merely a false claim, though he may consider himself as a wayfarer towards God, in reality he is plunged in the dungeons of sensuality.

## GNOSTICISM

According to the scholars of Islam,

An Ascetic is one who renounces all worldly goods and pleasures. A Worshiper however, is one who is strict in performing acts of worship and is careful with his duties towards Allah (SWT). A Gnostic is one who diverts his attention from everything other than Allah (SWT).

Abu Ali Sina reports that the final stage (Gnosticism) can hardly be grasped or apprehended before the first two (Asceticism & Worship). *Indeed, every Gnostic is necessarily an ascetic and a worshiper, but every ascetic or a worshiper is not necessarily a Gnostic.* The goal of every Gnostic is to please Allah (SWT) and Him alone. The worship of a Gnostic is always free from any element of fear of Hell or hope for Paradise. Undoubtedly, it is a strenuous quality to possess.

Imam Ali (AS) used to say,

O' Allah (SWT)! I do not worship You because of the fear of Hell or any hope for Paradise. But I worship You because I have found you worthy of being worshipped.

We should try and remove in ourselves everything other than Allah (SWT) and Him alone and make our appetitive soul submissive to the contented soul. We should try to soften our inner-self with a view to make it fit for receiving Divine Enlightenment. To a Gnostic,

Springs of knowledge and wisdom gush out from their hearts. What appears to be difficult to those who live in ease and luxury seems to be easy to them. They are familiar to what scares the ignorant. Their bodies are with the people but the souls are in the higher world.  
(Imam Ali (AS) to Kumayl, the son of Ziyad Nikhai (AR))

However, an ascetic life does not mean worshipping Allah in the mountains and in seclusion so much that the worldly life and its responsibilities are ignored. Shaykh Rajab Ali (AR) believed that if someone really acts according to the explicit Islamic ordinances, they will achieve all perfection and spiritual stations, and there is no need to go to extremes. He was strongly opposed to all kinds of extreme asceticism and self-mortification that are contrary to the traditions and practices of religious creeds.

One of his devotees related - for a while I was engaged in self-mortification, living in seclusion away from my *Alawiyya* (descendant of Imam Ali (AS)) wife in a separate room where I did my supplications and *dhikr* and slept there too. After four or five months, a friend of mine took me to see the reverend Shaykh. At his doorstep and as soon as the Shaykh saw me, he said to me outright,

Would you like me to tell... ?

I bowed my head in shame. Then the Shaykh continued,

Why are you treating your wife like that and have abandoned her? ...Do away with these self-mortification, Adhkar, and recitals!

Go get a box of sweets and go back to your wife. Say your prayers on due time with the common *Ta'qibat* (the supererogatory supplications after each prayer).

Then the Shaykh stressed on the narrations from The Ahlul-Bayt (AS) asserting that if a person acts sincerely and purely for forty days, the fountainheads of wisdom will spring up from his heart and pointed out,

According to these traditions if a person fulfills his religious obligations, they will definitely acquire certain illumination.

Acting according to the Shaykh's recommendation, that person gave up self-mortification and returned to his normal life.

Allamah Taba Tabai (AR) says that *any spiritual traveler may be compared to that person who has built a tank of water and has not used it for a long time. The impurities and pollutions have thus settled at the bottom of the tank. The person has in his mind that the water is clear and pure, but when he gets down into the tank and tries to wash something in it, black patches appear and he finds that the water is impure. And for this reason, it is necessary for you to self-mortify and clean yourself before entering the spiritual realms of the journey.*

*At this stage, one is influenced by his inner thoughts and hidden instincts that force him to disobey The Commands of Allah (SWT). However, the true seeker of Allah (SWT) should never be distressed or discouraged by these obstacles, and should boldly proceed towards his destination with the help of Divine Assistance till he gets himself out from this inner world of animalistic thoughts. We need to be careful lest some vicious thoughts remain stuck at the back of our souls and fail us in the final stages of the journey.*

It has been mentioned that the first signs is the feeling that one does not exist at all. It is reported by Allamah Taba Tabai (AR) that Allamah Mirza Ali Qazi (AR) used to say that one day he came out of his room into the veranda. He suddenly saw himself (his Nafs) standing quietly beside him. When he looked carefully, he realized that there was no skin or flesh on its face!

In the further stages, the spiritual traveler is able to apprehend and reflect on His Lord and The Creation more convincingly than ever before. When this devotee completes all these stages, he then gets closer and becomes surrounded by divine impulses. He is finally seized by The Divine Beauty and Perfection of his Beloved Allah (SWT), The One who created him and assisted him in attaining this Spiritual Perfection.

Shaykh Rajab Ali (AR) says,

To my humble opinion if one seeks a way to be delivered and wishes to attain real perfection and to enjoy the meanings of Monotheism, they should resort to four things: first, perpetual presence; second, to rely on to The Ahlul-Bayt (AS); third, begging at night (i. e., whispering prayers and supererogation during night time); and fourth, benevolence to people.

## MONOTHEISM

Shaykh Rajab Ali says,

Monotheism is the basis of self-building. Anyone who wants to construct a building, they must first lay the foundation firm enough, otherwise that building will not be well grounded. The spiritual seeker must begin his journey from Monotheism, as the first utterance of all The Prophets has been *La Ilaha Illallah*. Man will fail attaining human perfection, unless he appreciates the truth of Monotheism and believe that there is nothing in existence except God's Pure Essence. Having grasped the reality of Monotheism, man will whole-heartedly attend The Creator.

It is further said,

Man is the tree of Monotheism, the fruit of which is the emergence of Divine Attributes; it (the tree) will not be perfect until it yields such fruit. Man's peak of perfection is reaching (nearness to) Allah, that is, to become a manifestation of God's Attributes. Try to bring to life Divine Attributes in you. He is Gracious; you be gracious too. He is Merciful; you be merciful too. He is Concealer (of defects); you be concealer too.

According to al-Khumeini (AR),

If you are engrossed in Monotheism, you will enjoy The Exalted God's special bounties at any moment that you had not enjoyed prior to that moment. God's bounties and blessings are novel at any moment.

In addition, one of the definitions of Polytheism is agreeing and obeying ones evil desires,

The mother of all idols is the idol of your own nafs (carnal desires); unless this grand idol and powerful Satan is not shattered, there will be no way to Him-The High and The Most Exalted. Lo and behold! This idol can hardly be shattered and this Satan can barely be tamed! If you want to find your way to the truth of Monotheism, do good to people. The burden of Monotheism is heavy and hazardous, and not everyone is able to tolerate that burden. However, benevolence to the people makes its tolerance easy.

The sentence '**Allah IS ONE**' may be interpreted in four ways. Two of them are not permissible for Allah (SWT) and two are allowed. The two meanings which are not permissible for Allah (SWT) are,

1) The saying of a person who says '*one*' when he uses it as a number is not permissible, because that which has no second (i.e. is unique) does not come under the domain of a number. Do you not see that Allah (SWT) has declared him an unbeliever who said that Allah (SWT) was the third of the three?

2) And the saying of a person who says that '*He is one of the people*' in the same sense as a specie is one of its genes. This, also, is not allowed because it likens Allah (SWT) to other things, and our Lord is too great for, and far above of, this likening.

And as for the two meanings which are applicable to Him, they are,

1) The saying of a person who says, '*He is One, there is nothing like unto Him.*' Such indeed is our Lord.

2) And the saying of a person who says that, He, The Mighty, The Great, is unique in significance. That is, He is not divisible, neither in existence nor in thought or imagination. Such indeed is our Lord.

(Imam Ali (AS))

Says the learned divine Abu Ja'fer, the son of Babawayh al-Qummi (AR),

Know that our belief concerning Tawhid is that Allah (SWT), exalted is He, is One and Absolutely Unique. There is no one like Him, He is prior, He never was, and never will be, but The Hearing and The Seeing One. The Omniscient; The Wise; The Living; The Everlasting; The Mighty; The Holy; The Knowing One; The Powerful; The Self-sufficient.

He cannot be described by His Essence, His Body, His Form, or by His Accidental Qualities. Nor in terms of length, breadth, surface, weight, lightness, quiescence, motion, place or time. He, Exalted is He, transcends all the attributes of His creatures. He is beyond both the limitations of transcendence and of immanence.

He is a Thing, but not like other things. He is Unique, Eternal Refuge; He begets not lest He may be inherited, nor is He begotten lest He may be associated with others. There is no one like Him. He has no equal or opponent, compeer or consort. Nothing can be compared with Him. He has no rival, no partner. Human eyes cannot behold Him, while He discerns the power of eyes. The thoughts of men cannot compass Him, while He is aware of them. Slumbers overtakes Him not nor sleep.

He is The Gracious and The Knowing One, The Creator of all things. There is no deity other than Him. To Him alone belongs The Power of Creation and Authority. Blessed is Allah, The Lord of The Worlds.

al-Mawdudi (AR) explains the following effects of Tawhid, which the belief in '**La Ilaha Illallah**' (There is no God but Allah) has on the life of a man, and exactly why when one denies it fails in this life and the next.

It is said that a believer in this Tawhid can never be narrow in outlook. He believes in Allah (SWT) Who is The Creator of The Heavens and The Earth, The Master of The East and The West, and Sustainer of the entire Universe. After this belief he does not regard anything in the world as a stranger to himself. He looks on everything in the universe as belonging to the same Lord he himself belongs to. His sympathy, love and service are not confined to any particular sphere or group.

His vision is enlarged, his intellectual horizon widens, and his outlook becomes as liberal and as boundless as is The Kingdom of Allah (SWT). *How can this width of vision and breadth of mind be achieved by an atheist, a polytheist or one who believes in a deity supposed to possess limited and defective powers like a man?*

This belief produces in man the highest degree of self-respect and self esteem. The believer knows that Allah (SWT) alone is The Possessor of all power, and that none besides Him can benefit or harm a person, provide for his needs, give and take away life, or yield authority or influence. This conviction makes him indifferent to, and independent and fearless of all powers other than those of Allah (SWT). He never bows his head in homage to any of God's creatures, nor does he stretch out his hand before anyone else. He is not overawed by anybody's greatness. This attitude of mind cannot be produced by any other belief. For it is necessary that those who associate other beings with Allah (SWT), or who deny Allah (SWT), should bow in homage to some creatures, regard them able to benefit or harm them, fear them and place their hopes in them.

Along with self-respect this belief also generates in man a sense of modesty and humbleness. It makes him unostentatious and unpretending. A believer never becomes proud, haughty or arrogant. The boisterous pride of power, wealth and worth can have no room in his heart, because he knows that whatever he possesses has been given to him by Allah (SWT), and that Allah (SWT) can take away just as He can give.

In contrast to this, an unbeliever, when he achieves some worldly merit, becomes proud and conceited because he believes that his merit is due to his own worth. In the same way pride and self-conceit are a necessary outcome and concomitant of '*association of others with Allah (SWT) in His Divinity,*' because a non-believer believes that he has a particular relation with the deities which does not exist between them and other people.

This belief (in Tawhid) makes man virtuous and upright. He has the conviction that there is no other means of success and salvation for him except purity of soul and righteousness of behavior. He has perfect faith in Allah (SWT) Who is above all need, is related to none and is absolutely just. This belief creates in him the consciousness that, unless he lives rightly and acts justly, he cannot succeed. No influence or underhand activity can save him from ruin.

As against this, the non-believers always live on false hopes. Some of them believe that God's son has atoned for their sins; some think that they are God's favorites, and will not be punished, while others make offerings to their deities and believe that by so bribing the deities they acquire a license to do whatever they like. Such false beliefs keep them enmeshed in sin and evil deeds; depending on their deities, they do not bother about their souls and living pure and good lives. As to atheists, they do not believe that there is any being having power over them, to whom they should be responsible for their good or bad actions; therefore, they consider themselves independent to act in whatever way they like. Their own fancies become their gods and they live like slaves of their wishes and desires.

The believer, on the other hand, never becomes despondent. He has a firm faith in Allah (SWT) Who is Master of all The Treasures of The Earth and The Heavens, Whose Grace and Bounty have no limit, and Whose Powers are infinite. This faith imparts to his heart extraordinary consolation, fills it with satisfaction and keeps it filled with hope. Although he may meet with rejection from all sides in this world, faith in and dependence on Allah (SWT) never leave him, and on their strength he goes on struggling. Such profound confidence can result from no other belief than belief in One Allah (SWT). Non-believers and atheists have small hearts; they depend on limited powers; therefore, in times of trouble they are soon overwhelmed by despair and, frequently, they commit suicide.

This belief produces in man a very strong degree of determination, patience, perseverance, and trust in Allah (SWT). When he makes up his mind and devotes his resources to fulfilling The Divine Commands in order to secure God's Pleasure, he is sure that he has the support and backing of The Lord of The Universe. This certainty makes him firm and strong like a mountain and no amount of difficulties, impediments and opposition can make him give up his resolution. Disbelieving and atheism have no such effect.

This declaration inspires bravery in man. There are two things which make a man cowardly; Fear of death and love of safety, and the idea that there is someone else besides Allah (SWT) who can take away life and that man, by adopting certain devices, can ward off death. *Belief in 'La Ilaha Illallah' purges the mind of both these ideas.*

The first idea goes out of his mind because he knows that his life and his property and everything else really belong to Allah (SWT), and he becomes ready to sacrifice everything for His Pleasure. He gets rid of the second idea because he knows that no weapon, no man or animal has the power of taking away his life; Allah (SWT) alone has the power to do so. A time has been ordained for him, and all the forces of the world combined cannot take away anyone's life before that time. It is for this reason that no one is braver than the one who has faith in Allah (SWT). Nothing can daunt him, not even the strongest tempest of adversity and the mightiest of armies. Where can the non-believers and the atheists get such great determination, force and power from? They hold life the dearest thing in the world; they believe that death is brought about by the enemy and can be warded off by running away from him!

The belief in '**La Ilaha Illallah**' creates an attitude of peace and contentment, purges the mind of jealousy, envy and greed and keeps away the temptations of resorting to base and unfair means for achieving success. The believer understands that wealth is in God's Hands, and He apportions it out as He likes; that honor, power, reputation and authority - everything - is subjected to His Will, and He bestows them as He wills; and that man's duty is only to endeavor and to struggle fairly. He knows that success and failure depend on God's grace; if He wills to give, no power in the world can prevent Him from so doing; and if He does not will it, no power can force Him to.

On the other hand, the non-believers and the atheists consider success and failure as dependent on their own efforts and the help or opposition of earthly powers. Therefore, they always remain slaves to cupidity and envy. They never hesitate to turn to bribery, flattery, conspiracy and other kinds of base and unfair means to achieve their ends. Jealousy and envy of others success eat them away, and they will stop at nothing to bring about the downfall of a successful rival.

The most important effect of '**La Ilaha Illallah**' is that it makes man obey and observe God's Laws. One who has belief in it is sure that Allah (SWT) knows everything hidden or open and is nearer to him than his own jugular vein. If he commits a sin in a secluded corner and in the darkness of night, He knows it; He even knows our thoughts and intentions, bad or good. We can hide from everyone, but we cannot hide anything from Allah (SWT); we can evade everyone, but it is impossible to evade God's grip.

The firmer a man's belief in this respect, the more observant will he be of God's Commands; he will shun what Allah (SWT) has forbidden and he will carry out His behests even in solitude and in darkness, because he knows that God's presence never leaves him alone, and he dreads The Court whose warrant he can never avoid. It is for this reason that the first and the most important conditions for being a Muslim is to have faith in '**La Ilaha Illallah.**' Muslims, as you have already been told, means one 'obedient to God' and obedience to Allah (SWT) is impossible unless one firmly believes in '**La Ilaha Illallah.**'

## **VOLUNTARY AND INVOLUNTARY JOURNEYS**

We all should appreciate the fact that we are on our way to seek our Lord and that one day we will meet Him, and this meeting will happen to all of us, either in a positive note, or a negative one. Understandably, Allah (SWT), The Exalted, by His Perfect Might and Wisdom has destined two journeys for Prophet Adam (AS) and his children. The first is INVOLUNTARY and the other is VOLUNTARY.

### **The Involuntary Journey**

As regards to the involuntary journey, it can be summarized into six stages. The starting point was your father's loins; the second stage was your mother's womb; the third stage is this physical world; the fourth stage will be your grave; the fifth stage will be The Resurrection Day; and the final stage will either be a Garden from The Gardens in Paradise or an Abode of Eternal Fire and Torture.

### **The Details and Wonders of Conception and Birth of a Child**

Concerning the involuntary journey that we all had to undertake, it is narrated in al-Kafi from Imam al-Baqir (AS) that he said,

When Allah (SWT) wants to create a semen - and it is among that from which covenant was taken from The Loin of Adam (AS) - (or as He may decide later); and wants to put it in the womb, He excites the man for sexual intercourse and reveals to the womb, 'Open your door so that My Creature and My Firm Decree may enter upon you.' Therefore, it opens its door. The sperm reaches the womb and moves therein for forty days; then it becomes a clot for forty days; then it becomes a lump of flesh for forty days, then flow in it interlaced veins.

Then Allah (SWT) sends two 'Creator' Angels who make in the wombs what Allah (SWT) wishes; they enter into the belly of the woman, from the woman's mouth; so they reach the womb, and in it is the ancient spirit that was transferred into loins of men and wombs of women. Then they blow in it the spirit of life and eternity, and they create openings for his hearing and sight, and make his limbs and all that is in the stomach, by permission of Allah (SWT).

Then Allah (SWT) reveals to the two Angels: 'Write on him My Decree and My Destiny and Firm Order; and write down that I may change that which you write.' They say, 'O' Lord! What are we to write?' Thereupon Allah (SWT) reveals to them to raise their heads towards the head of the mother. They raise their heads, and lo! There is a tablet striking the mother's forehead. They look into it and find in it his features, his embellishment, his death time, his covenant - whether he shall be a fortunate or an unfortunate one, and all his affairs.

Thereupon, one of them dictates to the other; thus, they write down all that is in the tablet, and make it conditional on the final decision (of Allah (SWT)). Then they seal the writing and place it between his eyes. Then they make him stand upright in the womb of his mother. Sometimes he disobeys and turns upside down, and this does not happen except in the case of an arrogant and rebellious one. In addition, when the time comes for the fetus to come out, developed or undeveloped, Allah (SWT) reveals to the womb: 'Open your door so that My Creature may go out to My Earth and My Order may be enforced about him, because now time has come for him to go out.'

Then the womb opens the door for the child; so he turns upside down, his feet go over his head, his head reaches the lower part of the (mother's) stomach. It is done so that delivery may be easier for the woman and the child. Then Allah (SWT) sends to him an Angel named 'The Admonisher', who sternly tells him to go out; the child becomes frightened; when it delays some more, The Angel tells him once again to get out; the child becomes even more frightened and falls on the earth crying, terrified because of that rebuke.

### **The Voluntary Journey**

The voluntary journey is of two kinds, the journey of the souls and the heart towards The Almighty, and the physical journey in this Earth. Regarding the spiritual journey towards our loving Lord, scholars have advised us to keep in mind that we have been created in order to enable our heart to make this kind of sacred journey towards Him, attain communion with Him, and to observe His Glory, Beauty, Mightiness, Power, and so forth. Indeed, all of us have been created to know and understand Him. According to a sacred tradition from Hadith al-Qudsi, Allah (SWT) has said,

I was a hidden treasure. I wished to become known. Therefore, I created the creation...

### **The Veils**

It has been repeatedly said that in this life my heart, yours and everyone else's is confronted with veils and obstacles that separates us from our Lord. There are also degrees and stations of proximity to Allah (SWT). We have to overcome all these obstacles to achieve the pleasure of Allah (SWT). Only then can we achieve the pleasure of Allah (SWT). We need to understand that The Sacred Lord will not be revealed to us unless all the veils present in us are torn away.

According to Islamic Scholars, the first veil is ignorance regarding Him and is considered the main cause of our separation from The Almighty. It is very essential for us to convert the darkness of ignorance into illumination by means of pondering over His Unity, Power, Creation, Kingdom, and so forth.

We need to think and contemplate over His Being and Creation for it is considered one of the best forms of worship. Otherwise, one's body and soul will remain in eternal darkness and damnation in the lowest levels of Hell.

The next stage on the path of attaining proximity to our Lord is through obedience and servitude. The Prophet (S) narrates from The Exalted Authority that He has said,

Those who seek nearness to Me do not succeed in attaining their goal except in proportion to their fulfillment of all that I have made obligatory for them. My servant always seeks nearness to me by means of supererogatory acts of worship (the recommended acts) until he attains to My love for him.

The third of the stages is good conduct. The advice is to hasten to perform good deeds and build up our moral strong enough to act as a barrier opposing Satanic Forces.

### **The Principles of The Voluntary Journey**

This journey of the heart towards our Lord requires acceptance and observance of certain rules. The most important principles are hereby summarized.

The first principle concerns seclusion and detachment from people especially those who hinder you from learning the true Islam and from approaching Allah (SWT). The Prophet (S) has said,

Keep away from them and avoid those who call upon everything other than Allah (SWT). When death comes to one who is seeking knowledge to revive thereby Islam, there will only be one degree between him and The Prophets (AS) in Paradise.

Next, try to protect the organs of your body from disobedient acts, as they would invite Allah (SWT)'s displeasure. Shut your eyes from prohibited looks, keep your ears away from slander and obscene words. Protect your tongue from similar kind of errors and seal your lips from speaking what would invite the pleasure of Shaytan. The scholars have said,

One's speech should always be in remembrance of Allah (SWT), one's silence should be an effort to think and contemplate, and one's looking should be for deriving a lesson.

Always oppose your carnal self (Nafs). Try to observe compulsory acts first and then only perform the recommended acts. It should never happen that you concentrate too much on the recommended acts and give less importance to the compulsory ones.

Take care of your cleanliness, for cleanliness is a weapon of a believer and is capable to evoke inner enlightenment. The Prophet (S) has said,

Ablution (Wudhu) performed on ablution shall be as light upon light on The Day of Judgment.

Sacrifice your sleep and keep vigil during the nights. Fast as many days as you can. Certainly, Allah (SWT) has said in Hadith al-Qudsi,

Fast is for Me and I shall reward it.

Fast has been declared only for Allah (SWT) because it is the only act of worship, which consists of a negative aspect. For example, not eating, not drinking, and so forth, while other acts of worship, like prayer and pilgrimage, etc., consist of positive actions or are made up of positive and negative aspects. According to Allamah Taba Tabai (AR),

The positive acts of worship cannot be pure in showing the worshipper's spirit of servitude or The Lordship of Almighty Allah (SWT). It cannot be free of materialistic imperfections and limitations, and sometimes it may be done to please someone other than Allah (SWT). However, the fast is an act of worship in which one has just to abstain from lust and desire, and restrain oneself from worldly matters. This negative aspect is a thing, which nobody can know except Allah (SWT). It is dealing entirely between the servant and The Lord, and therefore this worship is purely for Allah (SWT) and others can have no share in it.

By saying, 'I shall reward it,' it means that Allah (SWT) Himself will give its reward directly and will not make anyone a link between Himself and His Servant. The servant worshipped Him in a way that nobody knew but Allah (SWT), so he will be given its reward in a way nobody will know it except Allah (SWT).

Imam al-Sadiq (AS) once said to his companions,

The Messenger of Allah, in the early days of his Prophethood, used to fast continuously so that people would think that he would not leave a single day's fast, and then leave the fast continuously so that they would say he would not fast again.. Then he changed this regime and began fasting on alternate days, and this was the fast of Daud (AS). Then he changed it and started fasting three bright days (i.e. 13th, 14th and 15th of the lunar month when the moonlight was the brightest). Then again, he divided the three days - one day each in every ten days, the first and last Thursdays and the Wednesday in the middle. He continued with this regime until he left this world.

Further advice is to,

Avoid planting seeds of greediness into your soul. Be pleased of whatsoever has been given to you. Desire nothing in this world except the pleasure of Allah (SWT). Never be proud of your good actions. Instead, thank Allah (SWT) for giving you a chance to perform that good act. Whenever you stand in front of Allah (SWT) express humility, poverty and abasement. Understand that it is up to Him whether He honors or disgraces His Slave. You should never complain, for complaint of someone who claims to be His Slave and Lover is a shortcoming in one's obedience.

History narrates as observing Prophet Suleiman (AS) who saw Allah (SWT) as his Benefactor through His Bounties, whereas Prophet Ayub (AS) saw The One who tries in His Trials. It is to Him whatever He does.

We should be pleased at whatever He does. As Imam al-Sajjad (AS) has said,

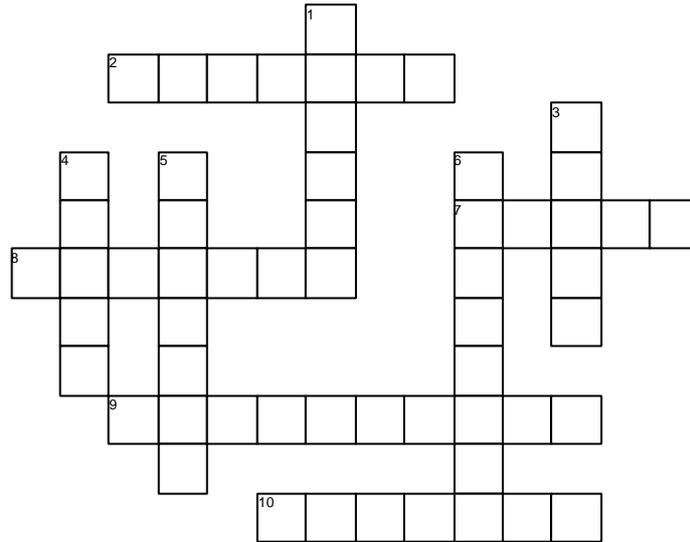
Pleased are we with His Actions.

Try to create as much grief in your heart as possible for Allah (SWT) loves a grieving heart. According to The Prophet (S), Allah (SWT) watches your heart and acts, not your apparent behavior and worldly belongings. Indeed, scholars have exclaimed as to how a believer can manage to be cheerful while he does not know what has been written by The Pen of Pre-Eternity about his fate, whether it is felicity or wretchedness. In addition, he is unaware of his end, for he does not know what he will earn tomorrow (in the way of virtue or vice). He does not know whether his obedience will be accepted by Allah (SWT) or not, and whether his sins will be pardoned or not.

The advice is to make haste in performing good deeds. It is reported that once Imam al-Baqir (AS) said to his son Imam al-Sadiq (AS) that,

When you resolve on a good deed, make haste, for you do not know something might happen that may hinder you from performing it.

When a believer does well in his deed, Allah (SWT) multiplies his deed, every good deed seven hundred times ... Therefore, make good your deeds which you do to obtain the pleasure of Allah (SWT).



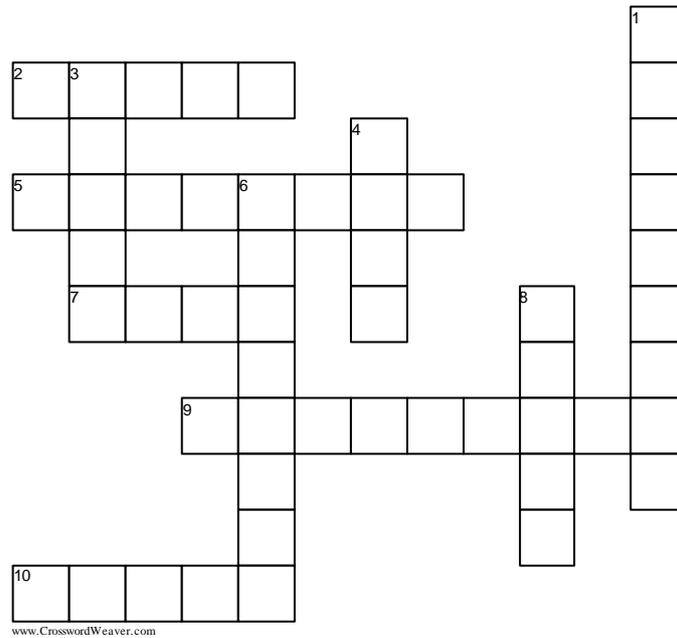
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**ACROSS**

- 2 Good morals are the path towards prosperity and ...
- 7 ... in His Most Sublime Nature, gifted such personalities with highest moral characteristics so they are able to train us in a very effective manner.
- 8 The advice to all ... is to embark on a sacrificial journey towards The Merciful Allah (SWT).
- 9 This person who has attained such 'Spiritual ...' will then acknowledge Allah (SWT)'s presence wherever he turns.
- 10 The most ... believers from the point of view of faith are the ones who excel in moral conduct.

**DOWN**

- 1 I emphasize the importance of ... morals for you because God - The Almighty has sent me especially for this purpose.
- 3 The Prophet of ... - Muhammad (S) is the best physician of the souls.
- 4 He is indeed successful who causes (his self) to grow, and he is indeed a failure who ... its growth.
- 5 I remained vigilant guarding the heart's premises every night, so that no alien thought (except my ...) could make its entry.
- 6 My community will enter into ... mostly on the basis of piety and excellence in moral conduct.

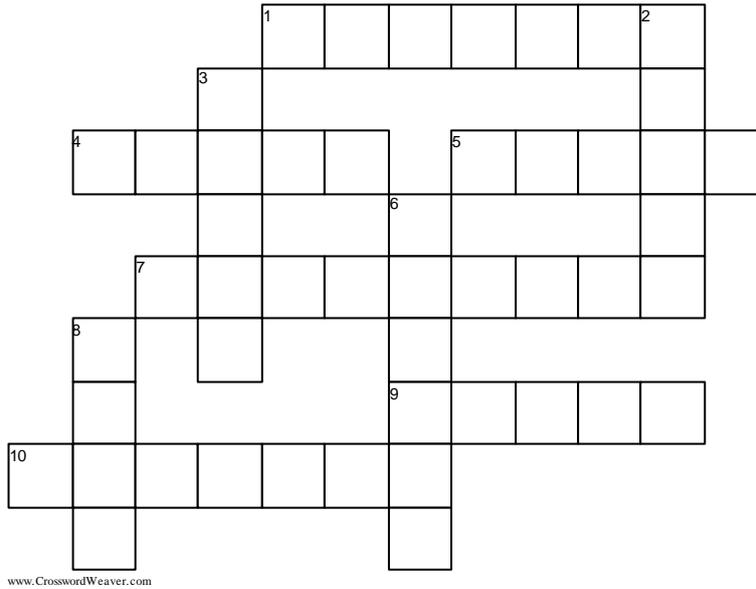


**ACROSS**

- 2 It is the heart of of ... which can contain Allah.
- 5 Pious people willingly accepted every trouble and discomfort to free themselves from its ...
- 7 Pious people ... nobody.
- 9 Among human beings, excellent are those who are pious and ... of God.
- 10 Wishes of the ... are few.

**DOWN**

- 1 With Spiritual ... wherever you turn your face, you will find The Face (His Presence) of Allah.
- 3 You (humans) are immature in childhood, intoxicated in youth and weak in old age. Then when will you adore ...
- 4 Pious people feel that the tortures of .. are around them and very near to them.
- 6 Pious people bear hardships and sufferings as happily as they enjoy ... and pleasures.
- 8 God is always a companion of ... and good people!

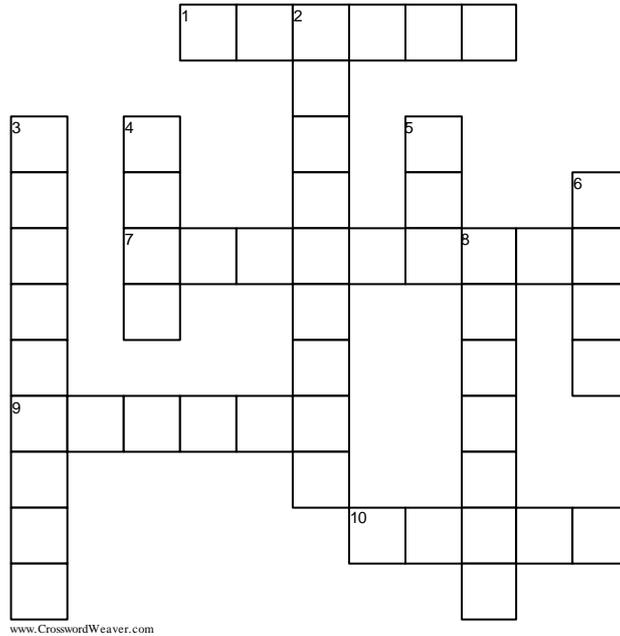


**ACROSS**

- 1 And Lord! Please ... those of my short-comings which they do not know.
- 4 Before anybody, Pious people bear testimony to their faults, accept and own it.
- 5 Pious people ... misappropriate anything entrusted to them.
- 7 Pious people will bear sufferings ...
- 9 ... people - The more they work the less they feel satisfied.
- 10 Pious people - ... do not indicate their moroseness nor their laughter is loud and boisterous.

**DOWN**

- 2 Pious people would not harm the worst enemy.
- 3 Nights of pious people are spent in carefully studying The ...
- 6 ... of Pious people is controlled.
- 8 Pious people do good to those who do ...

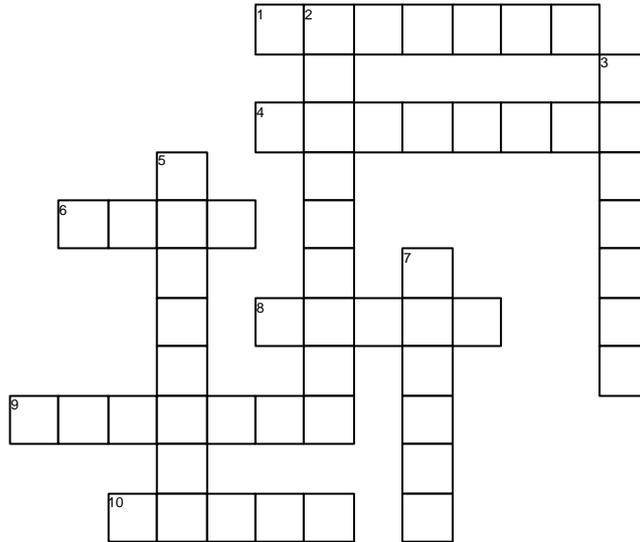


**ACROSS**

- 1** ... means (the capacity of) understanding and reasoning.
- 7** ... supersedes action. Lo, verily, ... is action itself.
- 9** And those examples we strike for people, but none comprehends them ... those who have knowledge.
- 10** Surely in that there is a reminder to him who has a ....  
... means reason.

**DOWN**

- 2** ... is the main goal of every Spiritual Journalist.
- 3** Reason is in alliance with ....
- 4** Every heart in which there is shirk/doubt shall ...
- 5** Perseverance in an action is more difficult than the ... itself.
- 6** Journey of Akhlaq has to be made ... for the sake of Allah.
- 8** ... means purging action of all impurities.



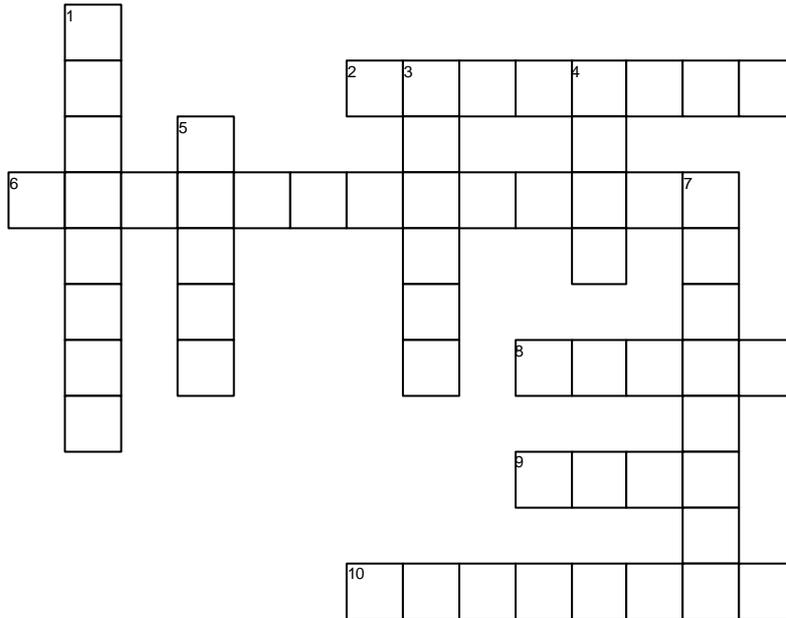
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**ACROSS**

- 1 The symbol of thoughtfulness is ...
- 4 The man of reason decided in favor of the ... which brought eternal success, as compared with the temporary one of the worldly life.
- 6 ... will grasp the message but the possessors of understanding minds.
- 8 ... allow the reason to be dominated by excessive hopes and expectations.
- 9 He who is ... in his reasoning enjoys the highest status among people in this life and the life of Hereafter.
- 10 Never ... the highest of wisdom to be dominated by excessive utterances.

**DOWN**

- 2 The consciousness of knowledge is through reason and ...
- 3 Never allow your admonition light to be extinguished/dominated by carnal ...
- 5 A man of reason does not let his ... occupations prevent him from thanking Allah (SWT),
- 7 Allah (SWT) has mentioned about the people of ... in high terms, and has adorned them with the finest ornaments as per His own words.



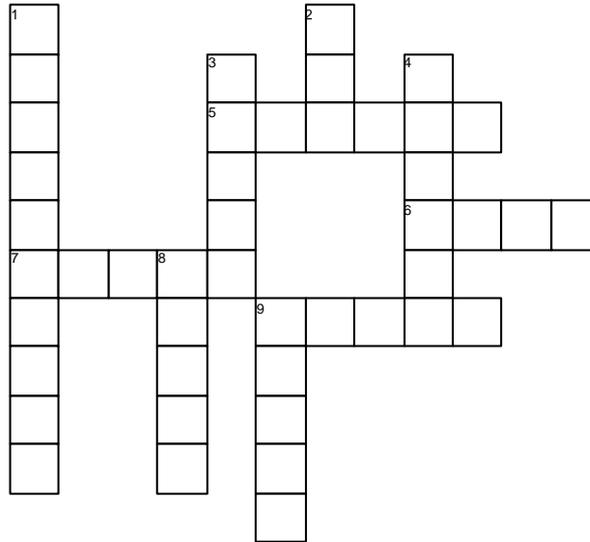
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**ACROSS**

- 2 A man of reason ... himself from irresponsible gossips.
- 6 And most of them have no ...
- 8 ..., The Almighty, never guides the inside of reason, except what comes out of it through deeds and the words.
- 9 A man of reason never feds up with knowledge throughout his ...
- 10 And if you obey the ... of those on earth, they will lead you astray from the path of Allah.

**DOWN**

- 1 But most of them are not ...
- 3 A man of ... replies only when he is questioned, he speaks when all others fail, and advises what is suitable for the good of the person.
- 4 The characteristic (of a perfect reason) is that, It gives immunity against disbelief and ...
- 5 Life of Hereafter begins with ...
- 7 The ... man is he who never deems himself equal in value to the worldly life.



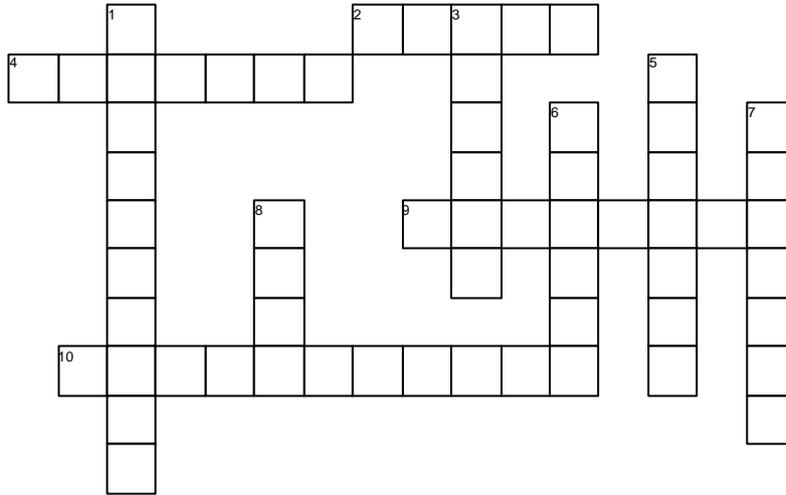
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**ACROSS**

- 5** Journey towards Allah requires observance of certain rules, some of which are related to the outward and certain others to the ...
- 6** The **FOURTH** principle is to fight against one's urges in desiring good food, good drink, good clothing, and sensuous ...
- 7** The **SECOND** principle consists of seclusion and detachment from people, especially from everyone who hinders one from approaching ...
- 9** The ... principle is that the journalist should give up material possessions and serve Allah alone.

**DOWN**

- 1** One hardly focuses on the recommended and leaves out the ...
- 2** ... of My servants are thankful.
- 3** The ... principle is to seek out a wise leader so one can guide himself or herself on the path of attaining perfection.
- 4** The **THIRD** principle is that the wayfarer should protect his bodily ... from what is abominable to his Lord.
- 8** Remembrance of ... must never leave him.
- 9** The wayfarer should also protect his stomach from unlawful and suspect ... and drinks



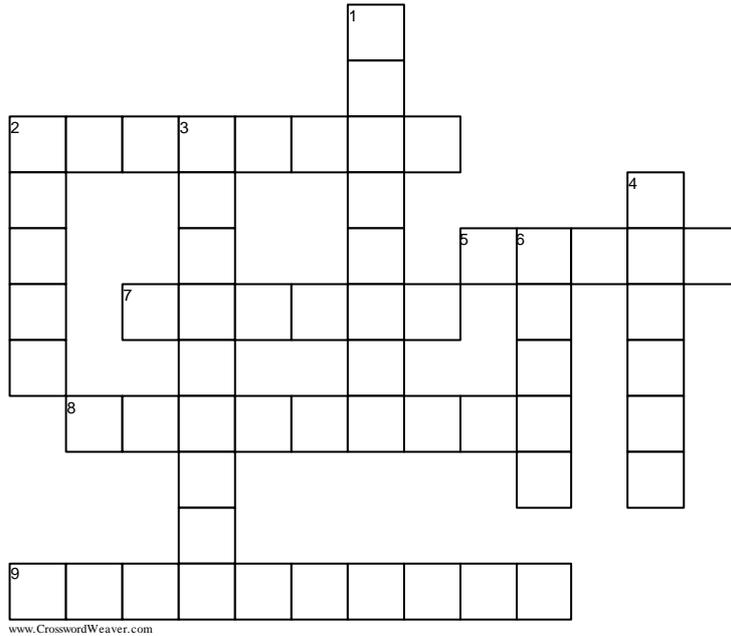
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**ACROSS**

- 2 You are in need of Allah at the time of death so that The Light of ... and its knowledge are intact in your heart.
- 4 The lawful earning makes the inner being illuminated and unlawful earning ... the heart.
- 9 ... performed on ... shall be as light upon light on The Judgment Day.
- 10 One should not neglect his/her Nafs even for a moment, for otherwise you would succumb to your carnal desires and satanic ...

**DOWN**

- 1 The criteria of religion are piety and fear of God, and faith is corrupted because of ...
- 3 The TENTH and last principle for the journalist is that he should work hard and struggle to get ... means of livelihood and earn in a lawful manner.
- 5 Expression of humility, ... and abasement is vital.
- 6 The NINTH principle is to stay awake, keep vigil in ... and perform the nightly prayer and supplications.
- 7 Allah has been a ... over you.
- 8 The SEVENTH principle is to keep constant ..., for this act signifies opposition to and suppression of the carnal self, which is the root cause of all evil.

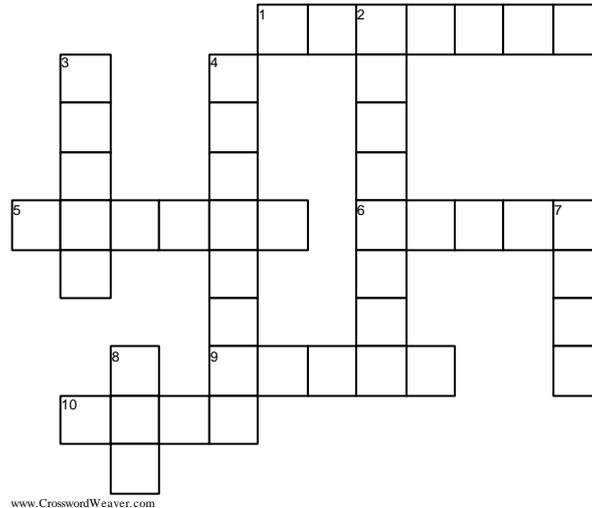


**ACROSS**

- 2 The owner has the right to control his ... and dispose it in any way He deems proper.
- 5 ... loves every grieving heart.
- 7 Accepting ... Dispensations without questioning though they be bitter.
- 8 A pious person does not know whether God will accept his ... or not, and whether his sins pardoned or not.
- 9 ... and penitence before God is vital.

**DOWN**

- 1 The common believers take recourse in ... when a calamity befalls.
- 2 Calamity and affluence do not affect the ...
- 3 Referring to The Prophet Suleiman (AS), God said, "He was a good servant, because he was ...
- 4 ... means to surrender to God both with the heart and the body, both of which are under His ownership.
- 6 Complaint against The Lord by someone who claims to be His slave and ... is a shortcoming in one's love, servitude and devotion.



**ACROSS**

- 1 I treat My ... in accordance with his opinion of Me, so let him have whatever opinion he has.
- 5 The greatest of veils is your ...
- 6 Every desire takes one away from ...
- 9 ... considers your vices and sins bigger than the capacity of God's Generosity and Mercy, these amounts to ascribing defect and shortcoming to God.
- 10 ... is the essence of all stations and by means of which the slave of God progresses toward The Lord of The Heaven and The Earth, and by virtue of which he will attain to the higher degrees of the journey.

**DOWN**

- 2 It is better to give up ... on one's will and freedom and to take up trust in The Omnipotent Lord of The World.
- 3 Love is the fruit of the knowledge of The Beautiful ... of God.
- 4 ... who loves something other than God is surely blind to The Beauty of God.
- 7 Surely, I shall fill The ... with the Jinn and Humankind together.
- 8 ... should not consider yourself out of reach of God's Devising.



A	B	C	D	E	F	G	H	I	J	K	L	M	N	O	P	Q	R	S	T	U	V	W	X	Y	Z
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The worship of a Gnostic is always free from any element of fear of Hell or hope for Paradise

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			20	9	22	24	5	20	6	8	5	25	15	21	12	24	22	21	6						

A Gnostic is familiar to what scares the ignorant

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A Gnostic is opposed to all kinds of extreme asceticism

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clean yourself before entering the spiritual realms of the journey to Allah

**Spiritual Journey – Self-Building & Self-Purification Program 46**

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Monotheism is the basis of selfbuilding

A	B	C	D	E	F	G	H	I	J	K	L	M	N	O	P	Q	R	S	T	U	V	W	X	Y	Z
9				8				16						12						15					

<u>A</u>	<u>I</u>	<u>A</u>	<u>E</u>	<u>E</u>	<u>E A</u>	<u>I</u>
23 9 11 16 10 7	7 26 9 18 5 8 1	13 23 8	26 8 9 2 16 13 21			

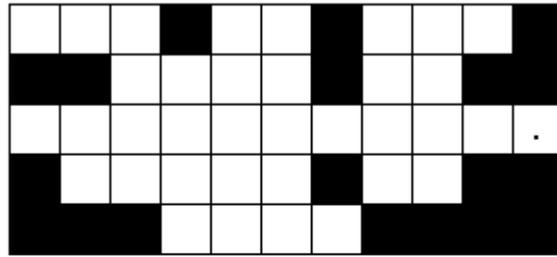
  

<u>O</u>	<u>O</u>	<u>O</u>	<u>E I</u>	<u>A</u>	<u>I</u>	<u>O</u>	<u>E</u>	<u>E</u>
12 4	3 12 10 12 13 23 8	16 18 3	3 9 10	19 16 2 2	19 23 12 2 8	23 8		

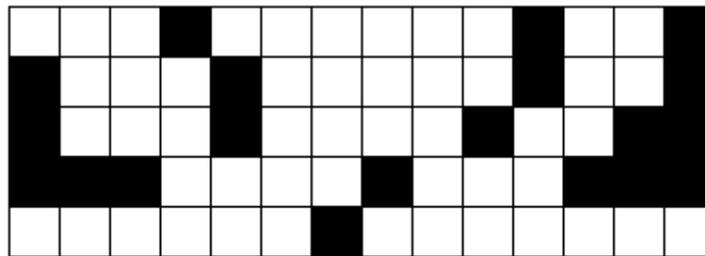
<u>A</u>	<u>E</u>	<u>A</u>	<u>E</u>	<u>E</u>	<u>E A</u>	<u>O</u>
9 26 13 8 1 2 21	9 13 13 8 10 1	13 23 8	20 26 8 9 13 12 26			

Having grasped the reality of Monotheism man will whole-heartedly attend The Creator



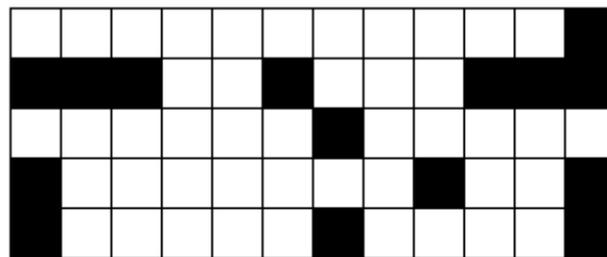
H H  
 L A I H I S  
 O N O T A O F  
 M A T R A S E I H E  
 M A N L E E D T S M

Man is the tree of Monotheism. Allah is AHAD



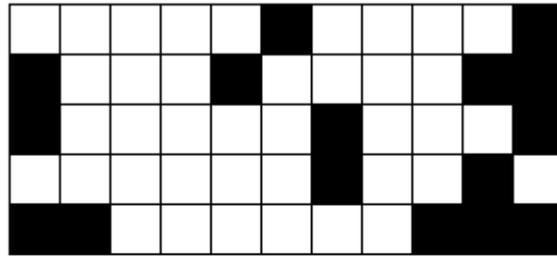
I O  
 T R N L R O L R O  
 H H E A U D H E S N F E  
 T A L M O D O L S O R S  
 C A E Y O I T D E W I I F S

The mother of all idols is the idol of your own carnal desires



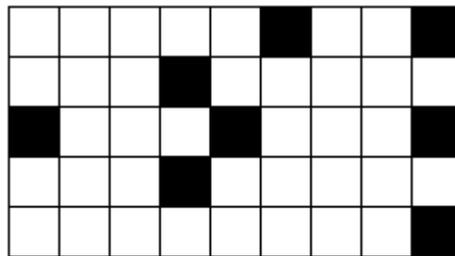
P L H  
 E O T R E E N S O  
 J N U O H L Y A T E  
 P E O E V N E M A K Y  
 B A L L A O T E E C E S

benevolence to the people makes JOURNEY TO ALLAH easy



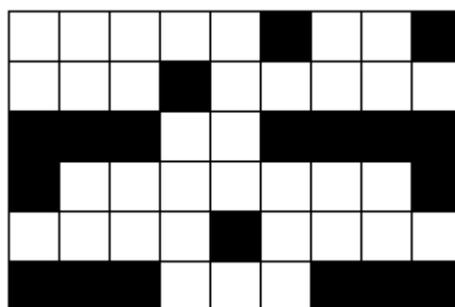
M T O  
 L L A I N T F  
 U N A M R E M E  
 A N O D H B O R E E  
 D O N U E C D O H S A

Allah does not come under the domain of a number



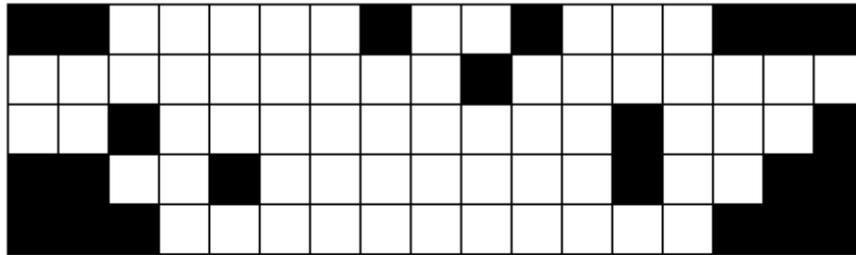
X A N D  
 E F O P L E S  
 F O O R A B I A  
 T A R M H A O S T  
 A L L A G R E V E

Allah is too great for and far above examples



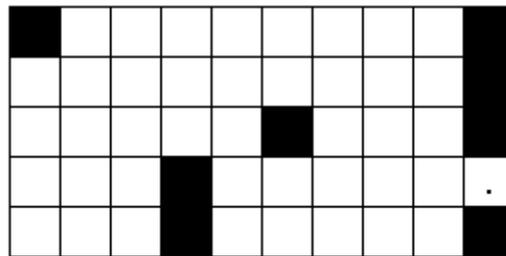
I S  
 N E H H M N G  
 L L O A T H I S  
 A N L E I U E R E  
 O I K T H I N T O

Allah is One there is nothing like unto Him



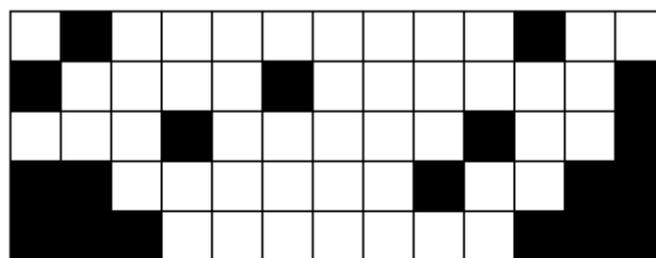
E I S E I T  
 I M I H T I A T E N  
 V I L T H I N G C T O T H  
 D N I L S A B L E S N N I O O R  
 I I A N X A G O U N H E O N R E R

Allah is not divisible neither in existence nor in thought or imagination



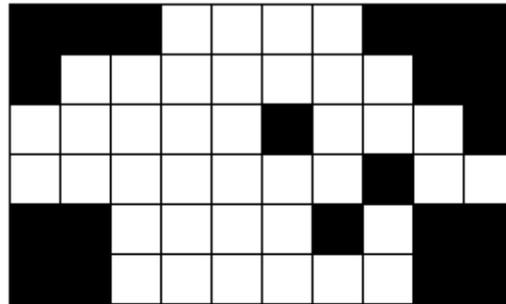
U L T E A S  
 A V E A L L O S  
 O O R A H B N E T  
 N S L R S L K R H  
 O L R U M A E E P

Slumbers overtakes Allah not nor sleep. OUR ALLAH



U V W  
 B O N I E E W I  
 N I S E O A E R N I  
 C A N E L T L O O H B D  
 A T H A R R T V R K I E N

a believer in this Tawhid can never be narrow in outlook



N R  
H S O D E  
E A R I T S  
E P A I M O A  
A L N E H N C A O  
B B L E F S E N N R

None besides Allah can benefit or harm a person

T Y O E R N P R O B E C R A R A U G H  
N T A B E U D H O M E S L I E V E V E R  
R O G A

A believer never becomes proud haughty or arrogant

H C A A N Y T N T A K E A W A Y C A N  
H E T A S H I N G J U S A L L A G I V E

Allah can take away anything just as He can give

D M A K E S M A N B B E L I N T A N D  
U O U S I G H T A W H I U P R I E F V I R T

Bbelief in Tawhid makes man virtuous and upright

E L I E P E S V E R S A Y S A L W O N  
E H O F A L S L I V E N O N B

Nonbelievers always live on false hopes

M A L A T G P R E S O N E S T H S H I  
N E V E A V E E N C E O D S K N O W A P I  
P E R E R L O U S S O N

A Pious person knows that Gods presence never leaves him alone

ESS OBED AH I ONE LA I IN  
IBLE S IM ILL H POSS I ENC  
BELI ALLA UNL E TO EVES LAHA  
ALL

Obedience to Allah is impossible unless one believes in La Ilaha Illallah

OOD ONS AND OWS OR G GHTS  
INT BAD ENTI H KN THOU OUR  
ALLA

Allah knows our thoughts and intentions bad or good

LAH FAI S A ESPO EVER T. H  
ECOM FIRM BELI N AL ER B THE  
ES D NDEN NEV TH I E HA

The believer never becomes despondent. He has a firm faith in Allah

RANC LLAH AN A SEVE TERM EF P  
E AN UST IN M RODU IN A ENCE  
F DE BELI ONG CES ION PER  
D TR PATI DEGR STR INAT EE O

Belief produces in man a strong degree of determination patience perseverance and trust in Allah

F E C T	V I N G	S	E I S M	A T H	D I S B
A N D	H A V	D E F	E L I E	G O O	E N O

**Disbelieving and atheism have no good effects**